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nevertheless is called female rain." To stop rain or snow, lice are hunted and tied to a rock with sinew; or an individual may draw a charcoal ring around his anus and lift his buttocks to the sky to bring the sun out. Sudden storms are regarded with fear. "If it doesn't look like rain, but then the wind and dust come up suddenly and it starts to rain, it brings news—bad news of death. If someone is very sick and this happens, it means he won't last. I have seen it happen."

Various things are seen in the half or full moon, the most common being walnut or cottonwood trees and a human face. Some persons think that watching the sunrise or sunset colors will cause sickness. Warts are also the penalty for pointing to heavenly bodies with the fingers; only the thumb may be so used.

Pulling out gray hair is said to make it grow faster; it is also held that one who brings water and drinks first himself will grow old quickly. It is forbidden to step over a person who is sitting or lying down: "If someone starts to step over you before he sees you, he has to go back. If he has already stepped over, he has to step back." Because it "may cause a severe pain in the stomach, food which is being cooked is not stirred with a knife." Eating frogs can result, it is thought, in bowlegs. Blood and tobacco are considered incompatible:

> My people don't want any blood around when they smoke. If there is blood on the hands, they will get it off before they smoke. If a person has a knife with blood on it, he cleans it up or puts it away before he smokes. He will have bad luck otherwise.

Much of the cosmology is expressed in terms similar to the beliefs already enumerated. Thus, the pitching of a flour-laden burro explains the Milky Way; an earthquake is the crying of the earth over an approaching epidemic; eclipses, either of the sun or of the moon, warn of epidemics also and necessitate a masked-dancer ceremony to ward off the disaster; a shooting star points to an advancing enemy; of a cloudburst it is said, "The sky is old and has split there; when it is sewed up it will be all right."

Of greater significance than such beliefs is a diagnostic sign, a muscular tremor, which few fail to heed at some time in their lives:

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827 787 This is the unknown force, the power, that causes the twitching of the flesh anywhere on your body. Some people have it near the eye, some at the foot, the shoulder, or on some other part of the body. The Chiricahua believe in this as an indication of what is going to happen. A man is starting out on a trip by horse. If he gets the tremor and it tells him not to go, he turns back until another day. It is often the determining factor in a person's life. It shows you some special event. A person may occasionally get it in various parts of the body, but he knows of a special place that has a meaning for him. Some believe in this more than they do in the shaman. To some this is the real power. People find out by experience what their tremor means.

[763] I know that certain signs mean certain things. I get it under one eye. It means someone is going to die. I had it for two days at the beginning of the girl's puberty rite. Soon after the ceremony a woman died. I mentioned this to another man with whom I was walking. He said he had it there sometimes too and that it was a bad sign for him also. Just two weeks ago I had this sign for a long time. Now I learn that C.'s wife has just died. This trembling under the eye is a general sign, and all agree on its meaning. But I didn't recognize these signs for myself or notice that they were giving information to me until a few years ago. I had had this sign a great deal. I decided to study it and see if it was true. So I remembered whenever I had it, and, sure enough, someone always died a few days later.

. . . . Some people, when they have a bad sign, rub ashes on the place that is trembling. Or they say, "Whatever you are, don't let this thing come to pass." The ashes don't make my trembling stop.

Tribute is paid to the dependability of these signals by another informant:

Muscular shaking is recognized as "that which informs one" in some emergency. When a man is just about to do something that will cost him his life or property, or to make some great decision, if he knows the meaning of his muscular tremor, he will be warned. [782] Some people pray to their muscular tremor. It is so specialized to some that they look upon it as a ceremony for themselves. Some people place more faith in it than in ceremonies.

When you have the shaking on the outside of your legs, it is recognized by everybody as a bad sign. For most people this holds good. A person must recognize what his own tremors mean though. You watch what happens after you get it and then you learn what it was trying to say to you. Pretty soon it is a sure thing to you. The inside of the legs is usually a good sign. If the muscle of the arm [bicep] twitches, it is said that the person will carry a great deal; he will be successful in war.

My good sign is over my right eye. When it is under my left eye, it is surely going to rain. In the old days, during the Indian Wars, when I was nervous and afraid, I would get a tremor on the inside of my leg. Then I would be at peace and go to sleep. It was my sign.

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753 More serious is a disease, marked by deformity, which Coyote
732 is capable of causing:

825 When a person has it, his face gets lopsided with the mouth pointing one way. Or he gets cross-eyed, or his legs or hands get cramped. There is a disfiguration somewhere. You can get it from a coyote—from touch or fright or smell, or from crossing its tracks. We kill coyotes sometimes, but we don't touch the skins.

Eye defects, particularly, are attributed to coyote sickness. "One man whose eyeballs turn up told me that his eyes were all right until he used a coyote skin for a rug. Since then his eyes have been bad."

753 The coyote shares his evil reputation with the wolf and the
825 fox. Most informants class the three together and claim that the ceremony that will cure sickness from one of them will serve for illness brought by the others. There is a definite feeling that the fox is the least dangerous of the trio and that the coyote is the most baneful. The appearance of a fox, however, is taken as an [763] omen of impending death: "Gray Fox . . . . is connected with death. If at dark Fox goes near some camps, that means that someone in that group is going to die."

In the following discussion the nexus between wolf sickness and the evil influence of the coyote is made clear:

[777] The wolf, coyote, and fox . . . . bring bad luck and make you sick, even if you only touch them or smell their breath. Such contact deforms a person, making
[732] him cross-eyed, turning his lips, and making him twitch. At Fort Sill an old lady had her dog follow a wolf. The woman went after the wolf in order to help her dog, and she pulled the wolf, which was in a hole, by the hind leg. She became
[755] ill. She began to get cross-eyed and to shake, and her lips became crooked. Geronimo was living then, and he sang over her and cured her.[10]

231 Of dogs the people say: "We didn't have dogs in the old days.
177 Dogs make a lot of noise. The Chiricahua were on the run and couldn't have them." "We have had them only since contact
231 with the whites." Evidently the dog was at first greatly feared:
753
825 The dog was classed with the coyote, wolf, and fox. We felt that all of them could cause you trouble. We wouldn't touch the skin of a dead dog. When you have a disease from a dog, the saliva comes down as it does with a mad dog. You get a little crazy and go, "Aaaa!"

[10] Geronimo's coyote power ceremony (pp. 40–41) is probably what was used on this occasion.

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This happened to S., and he was a good Christian then. He was asleep by a window. It was at the time of a big snow. That night someone knocked at the window. S. and his wife heard it. At first they paid no attention. Finally S. called and asked who was there. He received no answer. They went to sleep. In the morning they went to the window and saw a track there. S. started to follow it. The trail led to the mountain. He followed it for a while, but he got tired and came back. Tracks like that usually lead to graves.

The greatest misfortune of all is to see the ghost in human-like form and to recognize the actual features:

I have heard stories of persons who have seen the dead. Those who see things like that die within a year. A certain man's wife died. At that time he was well. After her death he saw his wife; she came back and talked to him. She said, "It is a better world where I am. Come on." This man took sick and died a short time afterward. There is no way to protect yourself or prevent your death when a thing like this happens.

Most often it is in dreams that the dead are distinctly seen:

Ghosts appear also in dreams, in sleep. That is the worst form, I guess. You really see them in a dream. I get like that. The door opens and they get closer and closer. I want to get up and fight, but I can't move. I can just say, "Ah!" The Chiricahua say this is ghost sickness. It can make a person very ill. It's a sign of trouble with evil ghosts if you do that too much, and you have to go to a shaman about it.

Sometimes at midnight or toward morning while you are asleep, you dream that a person is choking you. It might be a dead person, a relative gone a year or two ago. If it happens for another night or two, you must go to a ghost shaman. If you see a dead person in your sleep, you are not going to last long, they say.

A dream in which his recently deceased friend appeared before him was described by a much-shaken informant:

This morning about four o'clock I dreamed of Old P. standing at the door. I woke up frightened and grabbed my wife. Maybe he came back because I sang his ceremonial song. The very night that P. died I dreamed he came to me. I didn't tell my wife because she would have been frightened. But they don't bother me much. I have my cross,[11] and they stay away. P. claimed that he knew nothing but Yusn and Child of the Water.[12]

[11] The cross of the Silas John cult, a modern religious movement which draws in part from aboriginal religious ideas, in part from Christianity. The cross, made of algerita wood, is worn to ward off evil and witchcraft.

[12] The informant here is trying to reassure himself. Since Yusn and Child of the Water are beneficent supernaturals, he is proving to himself that his departed friend can be up to no mischief.